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States, one in the British Isles and one at sea. None, however, is charged to North Russia and Siberia.

In the early part of this review regret is expressed that no statistics as to the total insurance were published. On page 115 of the pamphlet, the Bureau states that owing to the constant lapsing and reinstatements, it is impossible to make any statement regarding the liabilities of the government for this fluctuating body of policyholders. It is believed that in general actuaries will be disinclined to admit the inability of the government to calculate its liabilities in this important development and that in the near future a valuation of this kind should be attempted.

All of the foregoing refers to the claims under insurance contracts. The part of the report dealing with claims for compensation benefits is interesting, but the exposure is too meager to permit many valuable deductions to be made. Between October 6, 1917, and June 30, 1919, 243,660 claims for compensation were received on which awards were made for only 58,127; 66,283 were disallowed and the balance, 119,250, or about one-half of the claims received, were reported as "pending." Nearly all of these marked "pending" are claims concerning which more information is required in the form of certificates, affidavits, etc., and the small number of settled cases prevents the publication from being of much interest for statistical purposes.

In view of the experience with insurance policies, one might question the correctness of the statement that of the total number of claims—58,127—only 5,899 have been caused by influenza and pneumonia. The explanation, however, lies in the fact that these claims cover not only death but also disability, and of all claims arising from disability, less than 1 per cent can be ascribed to influenza and less than 2 per cent to pneumonia.

S. H. WOLFE.

Census of Religious Bodies, 1916. Bureau of the Census. Part I, Summary and General Tables (594 pages). Part II, Separate Denominations: History, Description, and Statistics (727 pages).

"This report was prepared under the provisions of the permanent census act, approved March 6, 1902, as amended by the act of June 7, 1906. Its purpose is to present statistics of the number of organizations, members, etc., of the different religious denominations of the country, and to give in addition a review of their historical origin and development, their doctrine, policy, and their missionary, educational, and philanthropic activities. The statistics relate as near as may be to the close of the calendar year 1916, and were collected for each local church organization."*

The appearance of another Census of Religious Bodies is always of interest to sociologists and other students of religious groups in the United States. Beginning as a small and not very efficiently managed part of the censuses of 1850, 1860, and 1870, this inquiry first assumed importance in 1890 when the questions asked were as follows: organizations, church edifices, and seating capacities; halls, school houses, etc., and seating capacity; value of church property; and communicants or members. A statement was added of the number of ministers in each denomination as a whole. The census of 1906 added certain new inquiries: the year of establishment (local church organization); amount of debt on church property, number and value of church parsonages; language in which services are conducted; salaries paid to ministers; sex of communicants or members; and the number and membership of Sunday schools conducted by church organizations.

The census of 1916 has somewhat widened the scope of this type of study, principally by separating and expanding the inquiry about ministers; by asking about other

*Part I, p. 11.

buildings used for church work; expenditures of church during preceding year; the sex and church membership of Sunday school scholars; and the number of church members under 13 years of age. The questionnaire about ministers is so explicit that it seems worth while to include it here:

1. Name of minister, priest, or rabbi.
2. Denominational connection.
3. Location.
4. Name, location, and denomination of the churches which you are now serving.
5. State whether pastor, associate or assistant pastor, supply, emeritus, retired, etc.
6. Total amount of salary received during the past year for church service.
7. If in other than pastoral or preaching service, state occupation, and position.
8. Date of ordination.
9. Date of entrance on present pastorate.
10. Age at last birthday.
11. State whether graduate of college or of theological school.

The data of this report were gathered mainly by correspondence with the local church organizations, generally through the pastor or clerk, the list of church organizations having been gathered from year books, etc., of the respective denominations. Special agents collected statistics for sixty-eight denominations and in ten cases a combination of special agent and correspondence was employed. It is noteworthy that 62.7 per cent of the 227,487 schedules were secured through correspondence alone, 30 per cent through correspondence and the work of special agents, and 7.3 per cent through agents alone. The statistics of ministers were secured by direct correspondence with them. Undenominational and union Sunday schools were reported by the International Sunday School Association; figures of church activities were obtained by correspondence and from printed reports; and the historical and doctrinal summaries of Part II were passed upon by responsible members of the several sects.

A valuable feature, first introduced in this census, is the inquiry as to members under and over 13 years of age. The noticeable variability displayed in the matter of juvenile membership is only one of the evidences of the individualistic tendencies of American life, whether regarded in the secular or in the sacred fields. Of the total number of members 87.2 per cent are 13 years of age or over. This fact should be kept in mind in estimating the potential value of the church as an effective medium of opinion or factor in reform.

These two volumes are a mine of examples to "point a moral," at least, if not to "adorn a tale." Not the least interesting is the fact that in the period 1906-16, there was a net increase of fourteen denominations; in 1890-1906, a net increase of forty-one. In the later period fourteen new denominations appear to have sprung up, and in the earlier, no less than forty-eight, not including those added by an amoeba-like proliferation. Do these facts mean that our period of standardization in religion is approaching? Do they indicate that geographical isolation is decreasing, and with it mental isolation and exclusiveness?

In a similar way the figures show that the number of church organizations increased very much less rapidly in the period 1906-16 than in the period 1890-1906, the percentages being 7.2 and 28.5 respectively. The expansive tendencies of the nineties are counter-balanced by the concentrative policy which conditions have forced on many denominations, or which the modern tendencies to coöperate and to avoid duplication have produced.

Membership, however, has increased slightly more rapidly than the number of or-

ganizations. For the total period 1890-1916, the membership rose from 21,699,432 to 41,926,854, a gain of 93.2 per cent. From 1890-1906 the increase was 13,368,626, or 61.6 per cent; while from 1906-1916 the increase was 6,858,796, or 19.6 per cent. The increases in the case of individual churches are found in some cases to follow the same trend. For example, the Roman Catholic Church gained 114.1 per cent in twenty-six years, 93.5 per cent in the first period, and 10.6 per cent in the second. Its proportion of all church membership being at the three censuses 33.8 per cent (1890), 40.5 per cent (1906), and 37.5 per cent (1916), it is obvious that the rate of general change is partly conditioned by the trend of this one widely distributed church. Many reports of individual denominations are, however, vitiated by lack of clarity in the original definition of "member"; the Jewish congregations suffer by comparison here.

The question of the sex distribution of members is of special interest at this time. There is no doubt that most denominations could be gynocracies, provided the female members could (and would) seize the reins and rule by majority power. Of the total reported in this connection (about 36,000,000), 56.1 per cent were female. A slight change from the figure of 1906 (56.5 per cent) is here to be noted.

The crucial factor in any church is the clergy thereof. They at once represent the church and guide it. Facts concerning the quality of the rank and file of the membership being unavailable, we look to the discussion of the ministry to throw light on the church. In all, 191,796 ministers were reported. Of these, 100,793 returned schedules, 95,702 giving fairly complete details.

The first table to strike the attention is that of classification of ministers in church work. There are engaged in pastoral work 80,435. Of these, 64,899 are in pastoral work only—67.8 per cent of all reporting; 6,735 are pastors with other occupations. Of the 15,267 not in pastoral work, the "retired" are 6,702, the others being in denominational, educational, or evangelistic work, or in other occupations.

So much attention is being paid to salaries in these days of rising costs of living that it is important to note that "in only thirty-one of the 104 denominations with five or more ministers who reported salaries was the average salary over \$1,000, leaving seventy-three in which it was less than that amount. Specifically, the average salary for these thirty-one denominations was \$1,278, while the average salary for the seventy-three denominations was \$738. The pastors in these thirty-one denominations numbered 39,970, or 62.9 per cent of all the pastors reporting full salaries, while the lower average salary was reported by 23,573 pastors or 37.1 per cent."* These salary deficiencies are only partially mitigated by free parsonages and retiring allowances, both of which are on the increase.

The statistics of languages used in services cast some light on the value of a *laissez faire* policy in reducing the adherence of foreign groups to their respective native tongues. Giving the approximate percentages for 1906 and 1916 we have:

Using a Foreign Language

1906	1916
11.6 per cent of organizations	11.5 per cent of organizations
26.6 per cent of members	27.0 per cent of members

Using Only a Foreign Language

1906	1916
67.9 per cent of all organizations using any foreign language at all	44.6 per cent of all organizations using any foreign language at all

*Part I, p. 73.

It is evident that the English language was making great inroads upon the exclusive use of a foreign tongue long before it was found necessary to ban one of the principal languages spoken by the foreign-born of our country. The natural influences were succeeding in producing an effect which will be interesting to compare with that of the more robust methods of 1917 and beyond.

A section of the report that is of great significance is that upon the "Work of Denominations in Domestic and Foreign Fields." It shows in a very concrete fashion how largely the religious bodies of today maintain their activity in fields that have been to a large degree secularized. The data for this part of the report were secured from the general church organizations, not from the local units. The range of information afforded by this section is indicated by the list of subjects treated: in the domestic field, contributions, number of home missionaries, number of higher schools, philanthropic institutions and their beneficiaries, value of property and endowments held for educational and philanthropic uses. Similar information is given regarding the work of the churches in foreign countries.

The reader of this report is likely to be disappointed in one respect, however. The schedules sent to the local church organizations and those sent to the ministers were not completely utilized. For example, in the schedule for churches the date of organization of the local church is asked for, yet no report is given on this topic. The summary of these answers would be very valuable in showing the periods in which church expansion was most rapid; it would offer a sort of record of church natality. In the case of the schedules sent to the ministers similar omissions of treatment have occurred. The questions not dealt with are: date of ordination; date of entrance upon present pastorate; age at last birthday; statement of graduation from college or theological school. (Incidentally, why should not a minister have graduated from both types of educational institutions? Many of them have done so.) A statistical summary of each one of the above named inquiries regarding the individual clergyman would have been valuable. In studying a professional group one is interested in the length of time its members have been practicing the profession. The "labor turnover" of the local church would be measured roughly by the average length of time served at the present position. Whether the clergy are being recruited at a normal rate from each generation would be shown by a study of their age distribution. And certainly the partisan as well as the critic is entitled to know what the educational qualifications of the ministry are. It would be very pleasing to have at least a brief supplementary report published by the Bureau of the Census covering these omitted items in the questionnaire.

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Statistics of Income. Compiled from the returns for 1917 under the direction of the Commissioner of Internal Revenue, Washington, 1919.

For the purposes of a review of such a report as this, three general questions may perhaps be distinguished as of primary interest: (1) Is the statistical material adequately exploited with reference to setting forth what is of greatest interest? (a) Are the tables and text, as to form and content, what the critical statistician would expect? (3) Are there weaknesses in the data of a nature to impair their usefulness or make it necessary to qualify indicated conclusions?

(1) The reviewer's judgment—which of course is not so good as that of one who has attempted to make actual use of the data—is that the original material has, within certain limits, been adequately exploited in the published tables.